UDDHAVA GITA

ESSENCE OF LORD KRISHNA'S UPADESAM OF FIRST 7 SLOKAS

11-7-6 (1st slOkA)

त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु।
मय्यावेश्य मनः सम्यक् समदृग्विचरस्व गाम्।।

த்வம் து ஸர்வம் பரித்யஜ்ய * ஸ்நேஹம் ஸ்வ ஜந ப3ந்து4ஷு
மய்யாவேஶ்ய மந: ஸம்யக் * ஸமத்3ருக்3 விசரஸ்வ க3ாம்

tvaṁ tu sarvaṁ parityajya * snehaṁ sva-jana-bandhuṣu
mayy āveśya manaḥ saṁyak * sama-dṛg vicarasva gām

- Give up on all material things
- Give up your attachment with friends, relatives etc.
- Approach ME with an unflinching trust
- Go about the world with an impartial vision, and treat everyone equally
- 1st slOkA teaches to give up all material things and relations and surrender to the Lord; live peacefully, happily and don't judge others.

11-7-7 (2nd slOkA)

यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः।
नश्वरं गृह्यमाणं च विद्धि मायामनोमयम्।।

யதி3த3ம் மநஸா வாசா * சக்ஷுர்ப்4யாம் ஶ்ரவணாதி3பி4:
நஶ்வரம் க்3ருஹ்யமாணம் ச * வித்3தி4 மாயா மனோமயம்

yad idaṁ manasā vācā * cakṣurbhyāṁ śravaṇādibhiḥ
naśvaraṁ gṛhyamāṇaṁ ca * viddhi māyā-mano-mayam

- Whatever is perceived by the mind, speech, vision, sound or by any other sense
- Understand that those are temporary only
- And are the net effect of your mental perception (manOmayam) and my design (mAyAmayam)
- 2nd slOkA teaches that everything is temporary in this prakriti mandalam. Don't believe your senses, because they may trick you.

11-7-8 (3rd slOkA)

पुंसोऽयुक्तस्य नानार्थो भ्रमः स गुणदोषभाक्।
कर्माकर्मविकर्मेति गुणदोषधियो भिदा।।

பும்ஸோ யுக்தஸ்ய நாநார்தே2 * ப்4ரம: ஸ குணதோஷப4ாக்
கர்மா கர்ம விகர்மேதி * கு3ணதே3ாஷ தியோ பி4த3ா

puṁso 'yuktasya nānārtho * bhramaḥ sa guṇa-doṣa-bhāk
karmākarma-vikarmeti * guṇa-doṣa-dhiyo bhidā

- One who is not associated with good jnAnam will see things in a variety of ways, quite deviant from their true intent
- That delusion will create a misinterpreted view of good and evil in things
- Being absorbed in such virtues and faults, one contemplates on action (karmA), non action (akarma) or counteraction (vikarmA) on those things
- Rather than following up with a proper action, one starts and keeps evaluating which path to follow

- 3rd slOkA teaches that right knowledge is required to reach the destination

SUMMARY

- 1st slokA **about sacrifice, renunciation – பரித்யஜ்ய** *parityajya,* **give up everything and hold on to me**
- 2nd sloka **about temporary nature of the universe - நஶ்வரம்** *naśvaraṁ*. **don't believe your sensory organs. They can trick you.**
- 3rd slOkA about **samsAra cycle - பும்ஸ அயுக்தஸ்ய** *puṁsaḥ ayuktasya* **if you don't have the right knowledge you will fall into samsAram**

- Now, we ask the question,
  "Because of ignorance, we see things in multiple ways and spend time in evaluating guna/dosha characteristics and contemplating on which of karma, akarmA and vikarmA to folow"
- Then, how do we get rid of this ignorance?
- **அஜ்ஞானம்** is **அநாதி, அஜ்ஞான ஸம்யோகம்** is **அநாதி**
- Ignorance has no beginning; the association of ignorance with JeevAtma has also no beginning.
- If the jeevan's **அஜ்ஞானம் அநாதி** and that pushes one into samsAram, then how would one escape this birth/death cycle?

- Only way out of this seemingly eternal cycle is to acquire jnAnam.
- The vicious cycle – ajnAnam, karmA, vAsanA, ruchi, dEha sambandham – needs to be broken right at the first link - ajnAnam.
- This is explained in the next slokA - what true jnAnam is

- Only way to get rid of ignorance is to get knowledge
- Only way to remove darkness is to bring light in

11-7-9 (4th slOkA)

तस्माद्युक्तेन्द्रियग्रामो युक्तचित्त इदं जगत्।

आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे।।

தஸ்மாத்3 யுக்தேந்த்3ரிய க்ராமோ * யுக்த சித்த இத3ம் ஜக3த்

ஆத்மநீஷஸ்வ விததம் * ஆத்மாநம் மய்யதீ4ஶ்வரே

tasmād yuktendriya-grāmo * yukta-citta idaṁ jagat

ātmanīkṣasva vitatam * ātmānaṁ mayy adhīśvare

- Therefore, control your senses and your mind
- Realize that the entire world is same as you (your body is made up of the same prakriti)
- And see your athma (as a sariiram) in me
- And see me as THE supreme sovereign (controller), pervading everywhere
- 4th slOkA talks about the jnAnam, that is sariira-sariiri bhavam (body-soul relation) - bhagavAn is the AtmA, all jeevAtmAs and all the achEtanams are his sariiram.

11-7-10 (5th slOkA)

ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम्।

आत्मानुभवतुष्टात्मा नान्तरायैर्विहन्यसे।।

ஜ்ஞாந விஜ்ஞாந ஸம்யுக்த * ஆத்ம பூ4தः ஶரீரிணாம்

ஆத்மாநுப4வ துஷ்டாத்மா * நாந்தராயைர் விஹந்யஸே

jñāna-vijñāna-saṁyukta * ātma-bhūtaḥ śarīriṇām
ātmānubhava-tuṣṭātmā * nāntarāyair vihanyase

- With a combination of knowledge (jnAnam) and practice (anushTAnam),
- And with the understanding that all people who have sareeram just like oneself (which is attached with karma phalan),
- One who is satisfied with the Athma (bhagavad) anubhavam,
- Will never be hampered or hindered or troubled.

- 5th slOkA teaches - jnAnam without anushTAnam is of no effect;
- When jnAnam is put into practice, one will see only bhagavAn in everyone
- If one accomplishes this, there won't be any hindrance to achieve their goals
    - a peaceful and useful life in the world here, and
    - attaining mOksham after this life, if one so desires

11-7-11 (6th slOkA)

दोषबुद्ध्योभयातीतो निषेधान्न निवर्तते।
गुणबुद्ध्या च विहितं न करोति यथाऽर्भकः।।

தே3ஷ பு3த்3த்4யோ ப4யாதீதோ * நிஷேத4ாந்ந நிவர்ததே
கு3ணபு3த்3த்4யா ச விஹிதம் * ந கரோதி யத2ார்ப4கः

doṣa-buddhyobhayātīto * niṣedhān na nivartate
guṇa-buddhyā ca vihitaṁ * na karoti yathārbhakaḥ

- One who has transcended good and bad
- Will perform only the good and refrain from doing the bad
- Not because of any personal motive of gain or loss

- Rather, because the prudent are like children and act without guile (cunning, astuteness), doing what has to be done
- 6th slOkA teaches that jnAni (prapannA) behaves like a child – listen to elders and sAstrAs and have no preconceived notion.

11-7-12 (7th slOkA)

सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः।
पश्यन्मदात्मकं विश्वं न विपद्यते वै पुनः।।

ஸர்வ பூ4த ஸுஹ்ருத் ஶாந்தோ * ஜ்ஞாந விஜ்ஞாந நிஶ்சய:
பஶ்யந் மத்3 ஆத்மகம் விஶ்வம் * ந விபத்3யேத வை புந:

sarva-bhūta-suhṛc chānto * jñāna-vijñāna-niścayaḥ
paśyan mad-ātmakaṁ viśvaṁ * na vipadyeta vai punaḥ

- One who has a good heart towards everyone and is filled with peace,
- Through strong-willed jnAnam and anushTAnam,
- Sees the Lord everywhere in this universe
- Such ones will not be born again; yes ineeed so!
- 7th slOkA says be nice to everyone. Do your anushtAnams, visualize and treat everything as bhagavan's sariiram. You will attain moksham in time. No doubt about that.

SUMMARY

- First slOkA starts with – **த்வம்** *tvaṁ*
- Here it ends with **ந விபத்3யேத வை புந:** *na vipadyeta vai punaḥ*
- Put together - **த்வம் ந விபத்3யேத வை புந:** *tvaṁ na vipadyeta vai punaḥ*
- **You will not be born again!**